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Marian Machinek,  
*Nowy tęczy świat: próba diagnozy,*  
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The book by Marian Machinek MSF, professor of moral theology at the University of Warmia and Mazury in Olsztyn, looks like a very courageous attempt to face the concept of gender with ceaseless Judeo-Christian tradition objectively. In the last chapter, it seems even more courageous to encounter one of the most afflictive issues of child molesting in the Church and outside of it. The author considers a direct connection between the theories of gender and the spread of child molestation, providing convincing evidence of such a connection. Prof. Machinek declared that the goal of his research is to analyze the ideological fundamentals and acting methodology of the LGBT environment under the confrontation with the Christian vision of a person, body, and marriage.

The text is composed of highly readable and exquisite Polish language in an exceptional gentle manner. The book's structure consistently reveals the author's main idea and systematically forms a coherent picture of the researched topic. The book's pages aren't overloaded with footnotes, allowing readers to follow the text easily. Moreover, it is amplified by comprehensive and presentive bibliography.

Concerning the current tendencies of LGBT diffusion, this inconstant topic seems extremely important to be confronted. The first research challenge refers to an adequate definition of sexual minorities because of the different opinions of the sexual identity descriptions and the recently used term *queer* for generalizing all non-heteronormative individuals. On the other hand, the proven consensus about the origin of non-heterosexuality doesn't exist in the scientific community. Comparing the rate of cases in all populations and differ-

ent hypotheses of origin, most scientists agree about the external influences on alternative sexuality formation. The author is convinced that the top interest of research on non-heterosexuality is to find justifications for its normality. The ultimate goal of this is the complete eradication of the concept of moral norms in the sphere of sexuality and replacing it with the postulate of mutual tolerance (p. 27). The elimination of non-heterosexual inclinations from psychiatric classifications entails the legal ban and sanctions of any reparative therapy, even by patients' request.

The worldview of the LGBT environment is based on the concept of *gender* as a socio-cultural construct without any biological determinants. Furthermore, prof. M. Machinek repeatedly mentions it as *cultural sex*. This worldview emerged from the previous centuries' historical processes and philosophical ideas. He considers the LGBT movement as a logical outcome and legacy of the French Revolution (1789), the Russian Revolution (1917), and the Sexual Revolution of the 60th and 70th. Their common attribute was power obtaining and forcing changes in an ongoing political, social, and cultural order and its structures. Among the philosophical principles, in addition to the Marxist confrontation of opposites, the libertine concept of sexuality, the feminist idea of gender as the leveling of male and female roles, and the postmodern deconstruction of existing social and cultural structures play key roles. The primary targets of destructive and revolutionary influence for these concepts are traditional views of sex, marriage, family, social relations, and moral order, developed by Christianity and nurtured in the Church. In such a way, old concepts are recognized as wrong or bad, and all new thoughts formed by new speech are considered progressive, liberal, and good. According to postmodern philosophy, all norms of morality are structures of the dominance of the current ruling class and its order, which is adhered to by traditional families and, therefore, paternalistic and authoritarian. The author underlines the variety of approaches in gender theories that leads even to conflicts between them. While classic feminism treats gender as a male or female social role, the LGBT environment considers it a cultural, sexual self-identification construct.

M. Machinek argues that LGBT environments manifest all the characteristics of an ideology. Every ideology is a form of social or political philosophy that intends to change and form a new worldview by theoretical and practical means. The ideological community, convinced by the central idea, doesn't accept any critiques and discussion about its rightness. The only acceptable result is the total deconstruction of the previous worldview carriers such as language, social relations, morality, law, culture, etc. A revolutionary idea of cultural sex flexibility aims to reach a particular utopia of social equality based on unlimited

freedom of sexual expressions with the endless plurality of self-identification. Constant variability of gender is the only stable thing of LGBT ideology.

While the strategy of the ideology is a deconstruction of the heteronormative structures, the tactics could be described as “marching through the institutions” (p. 127). The book’s second chapter is dedicated to analyzing the LGBT methodology. The main strategic goal realizes by very concrete and practical steps: speak about sexual minorities loudly, present them always as a victim, justify their actions, show non-heterosexuals always as good and all opposites as bad, and find funding. Creating the collective victim identity as an object of discrimination transforms all critiques into hate speech. It means that always exist enemies of non-heterosexuality to fight with. That’s why coming out should be as public and performative as possible. Consideration of all critiques and alternative opinions as hate speech entails creating new speech and enforcing its usage by the opposition. In such a way, the meaning of tolerance from moderation and patience should be transformed only to acceptance. The next step after speech transformation should be an ethical turn by deconstructing moral norms and rules.

So-called heteronormative domination is present in social structures, and LGBT marching through institutions aims to deconstruct them. Changes are requested for traditional marriage and family by leveling with it same-sex and other types of partnerships; for the education by designing new gender-neutral policies and educational programs, by the earlier start of sexual education and elimination from universities the non-political correctness professors; for the legislation by enlargement and modifying of the human rights system and public policies; for the science by deformation of the “human nature” concept; for culture by removal of traditional binary male-female relations from it; for medicine by the substitution of healing with body correction service; for mass-media and NGO by promotion of LGBT agenda, applying the principle “think globally, act locally” (p. 107). The author convincingly proves the existing influence of gender ideology on the modern world, noting that ideas have consequences and that the new is not always better than the old.

The process of normalizing flexible sexual self-identification leads to the spread of early sexualization phenomena and the emergence of perverse forms of behaviour even in unexpected environments. All perversions like child molestation should be penalized appropriately and considered crimes and moral evil. The frequency of sexual harassment is extremely higher in man homosexual environments. The Catholic Church’s moral doctrine concerning homosexuality remains immutable. While persons with homosexuality are treated with respect and dignity, homosexual physical relations are

constantly unacceptable. In the final chapter, the readers will find the comprehensive arguments and convincing quotations of this Church approach. The presupposition of accusing him of homophobia as a catholic priest and heterosexual man (p. 9) shouldn't be accurate due to the delicate and objective argumentation in the book.

The LGBT ideology proposes anthropology based on materialistic dualism, where the self-consciousness of the brain is more important than the biological characteristics of the body. Christian theological anthropology is quite the opposite. The body and sex have the person shaping function as a spiritual-bodily unity. This unity and binary-sex human being are the realizations of Logos' language. The incarnation of God's Son is not merely *materia* forming but full acceptance of the male body and its physical characteristics. Theological anthropology is more consonant with empirical data than the LGBT view. Respectful dignity belongs not only to every person but to the whole person. While the Christian approach corresponds to the principle *sequi naturam*, the LGBT approach refers to the principle *dominare naturam*. The sex difference is not a confrontation but reciprocity. If gender is the same cultural construct as sex, why should it be infallible or better? Summarizing the monography, every reader can find it helpful and informative as unbiased analysis, fill in the gaps and discover new proficient answers for ongoing processes in the world.